

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.*

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## ✓ PAST AND FUTURE EXISTENCE.

BY O. PRATT.

There are but few persons, who have correct ideas, concerning any state of existence, except the present. They find themselves here; but where they came from, or whither they are going, they have but a faint idea. Indeed, the greater part of the millions of Christendom, do not believe in the Bible doctrine of pre-existence: they look upon the natural birth of man as the origin or commencement, not only of the body, but also of the spirit. They readily admit the pre-existence of the materials which enter into the composition of the body; but discard the idea of a pre-existing spirit either organized or disorganized. They suppose each individual spirit to be created from nothing, at or about the time of the organization and birth of the infant tabernacle. That then, it is supposed, we awoke from nothing to consciousness, from non-existence to existence, from vacancy to substance, that thoughts and perceptions sprang into being, assumed identity, and began their career as movable intelligent souls. This unscriptural, and most absurd, and unreasonable doctrine

originated in the brains of a corrupt Priesthood, and is unworthy of the consideration of any but lunatics or madmen.

It is strange, that men professedly wise, capable of reason, and common sense, could possibly work up their minds into a belief that human spirits are called into being from nothing at the average rate of about twenty every minute. How much more consistent it is to believe that the substances of our spirits, like the substance of our bodies, had a pre-existence; that both are eternal, and that not one particle of either ever sprang from nothing; that creation signifies organization of pre-existent materials, and not the production of these materials from nothing! The former is a Scriptural truth; the latter a vague, foolish, unphilosophical, absurd speculation of men who believed in an immaterial god "without body or parts," which is equivalent to no God. When will men burst the shell of his traditions, and have common sense! When will he turn from such disgusting absurdities to the word of God!

Man is not only ignorant of his pre-existence, but seems to have but a very imperfect idea of his future state. It is true, Christendom expect a future state of being, but have endeavored to make such a state, as shadowy, as unlike everything connected with real existence, as they could possibly imagine. Their heaven is a spiritual, immaterial world, "beyond the bounds of time and space," having no connection with time, no relation to space, no parts, no whole, nothing in common with matter. Their future being is immaterial, shapeless, bodiless, occupying no space, has nothing to do with duration, is destitute of all properties common to matter, possessing, like their imaginary god, neither "parts nor passions." Such is their own description of their imaginary heaven; such their avowed belief in regard to their future existence. The Devil could not possibly invent ideas more atheistical, than these. The worst forms of heathen divinities do not begin to compare with the absurdities of the sectarians' god: a heathen heaven is a palace compared with the sectarian heaven, excluded from time and space: the heathens' idea of a future existence, though false, is incomparably better than an "immaterial existence," which is only another word for total annihilation.

It is, indeed, comforting to know whence we came, and have a correct understanding in regard to our future. This interesting and most important knowledge is only to be obtained by divine revelation. God has abundantly revealed these things that man might rejoice in them. There are no people upon the earth who have so great reason to rejoice as the Saints; for to them God has spoken, and plainly manifested much, concerning both the past and the future; and hence, they know what kind of an existence to pray for, what blessings to hope for, and where they shall receive their everlasting inheritance.

A Saint, who is one in deed and in truth, does not look for an immaterial heaven, but he expects a heaven with lands, houses, cities, vegetation, rivers, and animals; with thrones, temples, palaces, kings, princes, priests, and angels; with food, raiment, musical instruments, &c.; all of which are

material. Indeed, the Saints' heaven is a redeemed, glorified, celestial material creation, inhabited by glorified material beings, male and female, organized into families, embracing all the relationships of husbands and wives, parents and children, where sorrow, crying, pain, and death will be known no more. Or to speak still more definitely, this earth, when glorified, is the Saints' eternal heaven. On it they expect to live, with body, parts, and holy passions: on it they expect to move and have their being; to eat, drink, converse, worship, sing, play on musical instruments, engage in joyful, innocent, social amusements, visit neighboring towns and neighboring worlds: indeed, matter and its qualities and properties are the only beings or things with which they expect to associate. If they embrace the Father, they expect to embrace a glorified, immortal, spiritual, material Personage; if they embrace the Son of God, they expect to embrace a spiritual Being of material flesh and bones, whose image is in the likeness of the Father; if they enjoy the society of the Holy Ghost, they expect to behold a glorious spiritual Personage, a material body of spirit; if they associate with the spirits of men or angels, they expect to find them material.

Materiality is indelibly stamped upon the very heaven of heavens, upon all the eternal creations; it is the very essence of all existence. While an immaterial substance does not exist, in heaven, earth, or hell, and cannot even be conceived of, thought of, or known, as substance. The very idea never could have been originated, only in the wild wanderings, and vague hallucinations of disordered brains.

We smile at the absurdities incorporated in heathen mythology, and pity the poor weak minds which could be gulled with such superstitions; but we defy the whole race of modern Christendom, to show from heathen ethics one feature so glaringly absurd, as the modern Christians' immaterial god, consisting of three persons "without body, parts, or passions." How one of these bodiless persons could have been crucified, is among the incomprehensible mysteries of sectarian-

ism! How one of these persons, "without body or parts," could have been dead and buried, or could have arisen and ascended into heaven, is another most astounding mystery of sectarian theology!

Such are the absurdities incorporated in the ethics of nearly two hundred millions of human beings, calling themselves Christians. With such disgusting nonsense in their creeds, it is very difficult to persuade ones self that it is possible for them to be sincere: yet from the exertions which many make to sustain these monstrosities, it is evident that some of them are so lost in the depths of idolatry, that they do really believe in the absurdities above alluded to. It is a shame and disgrace to man, to think that any portions of his species have fallen so far below the fables of heathenism, as to render themselves so supremely ridiculous, and so apparently devoid of all glimmerings of reason or common sense.

It may have been a wonder to some, why the heathens have not sent forth their missionaries, among the benighted nations of Christendom, to convert them. But it is evident, that the frightful disgusting picture of the modern Christians' creed, would have disheartened the most zealous among them, from undertaking so hopeless a task. There are none, perhaps, who would have courage and fortitude to attack so formidable a monster, unless he were armed, like the Latter-day Saints' missionaries, with divine au-

thority from heaven. It is not to be expected, however, that even an angel from heaven, will arouse those who have so long been in such gross darkness, whose traditions have so long cherished the worship of a being "without parts."

But let the Saints bear with patience the gross ignorance of this degraded race: let them be filled with pity towards the deluded masses: let them seek by reason, by the word of God, by kindness and long-suffering, to reclaim as many as possible; or, at least, if they cannot lift them up out of the deep mire, to faithfully discharge the duties of Saints towards them, that the consequences of their false religions may be upon their own heads, and not on the heads of the children of the kingdom. Teach them, that in the great judgment day, they will learn to their sorrow, unless they repent, that eternal justice will be executed by a God who has passions, whose fury will come up in his face, and whose wrath will burn to the lowest hell, upon all the unrighteous and ungodly. Teach them that he who sits upon the throne is not an inconceivable nonentity "without body or parts," but a glorious Personage, a mighty King, a wise Law-giver, a great Judge. Teach them that a future state is not an immaterial, dreamy, shadowy, existence, but a tangible, substantial, material reality, a heaven that has foundations, a world that has stability.

## JEW AND GENTILE PHARISEES.

BY ELDER N. H. FULT.

"Woe unto you Scribes and Pharisees, hypocrites! because ye build the tombs of the Prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets.—MATTHEW xxiii, 29, 30, 31.

How truly applicable are these words to the present generation of Christendom. There are many now who think, had they lived in the days when our Lord was upon the earth, they would have been among his most de-

voted and faithful followers, and associated with the holy Apostles; they would have stood forth boldly to declare the glorious truths of the everlasting Gospel to that generation, though it had cost them wealth, sta-

tion, reputation, father, mother, brother, sister, and severed every tie that bound them to all that was near and dear to them on earth, even life itself.

We often meet with persons who express themselves as above: yet when the mere suggestion is made, that God has again communicated his will to man, they will shrug their shoulders, and appear to look upon the assertion as almost blasphemy, and when connected with the name of Latter-day Saints, will not listen a moment. If asked the reason why they will not listen, their answer is, because that people are everywhere spoken against; they are opposed by the influential and learned in society, and rejected by all the world; therefore, they must be false. Any one, with a moment's reflection, would see how unsafe such premises would have been, had they lived in the days of the Savior, and how little chance of hearing the truth, aside from embracing and advocating the Gospel, before the world.

We all know that the Son of God was evilly spoken of, notwithstanding his blameless life; his appearance and teachings roused the animosity of the rulers of the land; the High Priests, the Scribes and Pharisees, indeed, the most religious, moral, and respectable portions of the community, with the wicked and ungodly, joined in the hue-and-cry, Away with him! away with him! Crucify him! crucify him! Those who think they could have withstood the overwhelming flood of popular prejudice and frenzied opposition in which the Son of God commenced his mission of love to the world, and the difficulties to be surmounted by all who followed him, ought carefully to analyze and reflect upon the deep rooted, traditional prejudice of the people,—the vast amount of talent, wealth, and influence arrayed against any attempt at innovation upon their long established customs and forms of religious worship.

The Jews claimed to be God's covenant people. It is written that God made a covenant with Abraham, "That in thee and thy seed shall all the nations of the earth be blessed." The Jews were a portion of that seed, "They had Abraham for their father;"

they descended from the holy Prophets; Jerusalem was the holy city; the temple of the living God was there; there Prophets had foretold the coming of the Messiah; and the people had been taught to expect him, as was manifest by the question put to John, "Art thou Elias? Art thou the Christ? Art thou that Prophet?" Unlike Christians of the present day, they believed in revelation and Prophets, as is shown also in John xxi, 26.

Thus, one of the present day might reasonably suppose, that the Jews, of all people, would have understood the time and manner of the coming of the Messiah: yet there appears to be more justification to the Jews, in the rejection of Jesus as their Messiah, than the present generation of Christendom can claim, in rejecting the dispensation of the fulness of times, introduced to the world through the mission of the martyred Prophet, Joseph Smith.

This can be clearly demonstrated, by abundant testimony, from the Scriptures of divine truth. But the limits of this article will not admit of an extended argument upon the subject: we can, therefore, only refer to a few Scriptural passages to show, in the words of inspiration, how "The veil was over their eyes to this day, in reading the Scriptures," and how "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

It is written that God made a covenant with Abraham, that in him and his seed should all the nations of the earth be blessed. The blessing of the Patriarch Jacob upon the head of Judah, was, "The sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be."

Malachi says, "Behold, I will send my messenger, and he shall prepare the way before me." "And the Lord whom ye seek shall suddenly come to his temple." Again, Zachariah says, "Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle." "And his feet shall stand, in that day, upon the Mount of Olives, which is before Jerusalem on the east," &c. "And the Lord shall be king over all the



earth. In that day shall there be one Lord, and his name one."

In view of these prophecies, the Jews had some substantial reasons to expect a Messiah to come in power and great glory; one that should do honor to them as a nation, and fulfil the words of their Prophet, "Israel shall be the head and not the tail."

This was their great error, the "stone of stumbling, the rock of offence." Not that the Prophets had not foretold the first coming of the true Messiah, but the people chose out of the predictions of the Prophets, only those that suited their own worldly views of honor and aggrandizement, rather than seeking to do the will of God. They overlooked, or would not listen to the words of the Prophet Isaiah. "Who hath believed our report? and to whom is the arm of the Lord revealed?" "He is despised and rejected of men, a man of sorrow and acquainted with grief, and we hid, as it were, our faces from him, he was despised and we esteemed him not." To have accepted these prophetic words, would have been too humiliating to their national vanity. They could not stoop to receive that humble Nazarene, the carpenter's son, whose brothers and sisters they knew; one "not having even learned letters;" one held up to scoffs and ridicule, by their learned clergy, and all of the most respected of society. How could they receive those humble, low-born, illiterate fishermen, who presumed to teach them the way of life and salvation? We are often apt to look less charitably upon the Jews, than he who said, "Father forgive them, for they know not what they do."

It is evident that the present generation are liable to fall, if possible, into a much greater error upon the second advent of the Savior, than did the Jews upon the first, for reasons that are self-evident to every reflecting mind. People now do not believe that God will reveal himself to man again on the earth. They are quite as unprepared to acknowledge his servants, and this, too, for the same reasons as did the Jews—viz., that they are despised, and called the off-scourings of the earth.

The Latter-day Saints bear testi-

mony of the only true Gospel to this generation, not in their own name, but word for word, as written in the Scriptures of divine truth. The world will not receive them, but count them as impostors; not because the world are aware of their doctrines, but simply because they are evil spoken of, or, "if believed in, it endangers the craft" of those that seek worldly honors.

There are, at the present time, persons of education and standing in society, who predict the coming of the Son of Man, within a few short years, taking their data from the literal fulfilment of prophecy in past ages. They do not assume to be Prophets, or the sons of Prophets. Is it not surprising that, while they admit of the literal fulfilment of prophecies in former days, that they spiritually overlook, or purposely avoid the most important prophecies relating to the great work of the last days? They have not only forgotten "that Elias must first come, and restore all things," but while admitting, as they are forced to do, the literal scattering of Judah and Israel, they do not appear to believe in a literal gathering. And thus, through their teachings, many of the most precious of the promises, relating to the last days, are made of none effect among the people. If anyone will but read Jeremiah xxx, 18—24, and xxxi, to 14; Isaiah ii; Micah iv; Daniel ii, 44, they cannot but see, at once, that a great and mighty work of preparation is to be performed before the second coming of the Son of Man. The error of the Jews was, that they mistook the prophecies relating to the time of the gathering of scattered Israel, and his second coming, for the time in which he appeared as "a man of sorrows and acquainted with grief." And the people in this, "the times of the fulness of the Gentiles," will likely be as totally in error, as to the personal appearance and second coming of the Savior in the last days, as the Jews were 1800 years ago. These wise men, who predict, without "the testimony of Jesus, which is the spirit of prophecy," the coming of the Son of Man in 1867 or '87, or any other set time, seldom refer to the "times of the restitution of all things:" if they did, the people

would be looking for a restoration of the Gospel in its fulness. And as "God set in the Church, Apostles, Prophets," &c., they would look for the restoration of Apostles and Prophets, and the restoration of the only true Gospel of Jesus Christ. The Scribes and Pharisees of the present day will tell you, that none, but the deluded "Mormons," believe in the literal restoration of all things, spoken by the mouth of all the holy Prophets since the world began; none but them believe in Apostles and Prophets; none but them so ignorant as to believe in the restoration of the Priesthood of the Son of God; in short, none but such deluded people would believe that God, who had spoken before unto our fathers, by his Prophets, would in these last days—the greatest of all dispensations since the world began—again speak from the heavens and de-

clare his purposes to a living Prophet, as to an Elias, to prepare the way before him"—to build a temple to which he should suddenly come—to point to the place for the gathering of his Saints, the redemption of Israel and the coming of the Messiah, and the final reign of Christ over all the earth.

Listen, all you who think you would have had faith enough to have followed the lowly Jesus, in the midst of evil report! Do not hastily pass by the despised "Mormons," lest you are among those in this day, who cast aside the stone that the builders refused in former days. But if any of you lack wisdom, ask of God, who giveth liberally to every one, and upbraideth not. Send for an Elder of the Church of Jesus Christ of Latter-day Saints, as Cornelius sent for Peter, "and he will tell thee words, whereby thou and thy household may be saved."

## MINUTES OF A DISTRICT CONFERENCE

HELD IN THE MUSIC HALL, STORE STREET, TOTTENHAM-COURT ROAD, LONDON,  
ON SUNDAY, SEPTEMBER 30TH, 1866.

(Reported by Elder G. C. Ferguson.)

Present on the Stand—Elders O. Pratt and F. D. Richards, of the Twelve Apostles; J. W. Young, of the Liverpool Office; N. H. Felt, President of the London District; A. Hatch, President of the Birmingham District; A. N. Hill, President of the Southampton District; J. McGaw, President of the Norwich District; C. W. Penrose, President of the London Conference; J. Hubbard, President of the Kent Conference; E. T. Williams, President of the Essex Conference; F. Platt, President of the Birmingham Conference; R. Benson, President of the Bedford Conference; H. Barlow, President of the Reading Conference; E. J. Clark, President of the Dorsetshire Conference; W. S. Grant, Travelling Elder in the Essex Conference; E. A. Noble and C. P. Liston, Travelling Elders in the Kent Conference; N. Fawcett, Travelling Elder in the Bedford Conference.

Meeting commenced by choir singing "The morning breaks," &c. Prayer by Elder F. D. Richards. Choir

sang, "Joy to the world! the Lord will come!"

Elder N. H. Felt expressed the satisfaction afforded him in meeting the Saints in a District Conference. He desired that the business of the Conference might be attended to as expeditiously as possible, that there might be time to hear from the Elders who were present, and wished the Saints to concentrate their faith, and unite their prayers, so that we might have the blessings of God manifested to us in a good Conference. He would call upon the Conference Presidents in the District to report their fields of labor.

Elder C. W. Penrose said he was glad to be able to represent the London Conference in good condition. A great majority of the Saints were striving to do their duty. In consequence of other labors, he had not been able to visit them at their homes so much as he desired, but, from what he had seen, and from the spirit which they manifested, he knew that they

were trying to do right. The brethren in the Priesthood were faithful men, endeavoring to spread a knowledge of the principles of the Gospel, and to instruct the Saints in their duties. The monthly Priesthood meetings were well attended, and were of great benefit. He was glad to feel that the brethren were coming up closer to those who were placed over them, than when he first came among them, the result being more unity; and he desired this union to increase. The Branch Presidents came to the office occasionally, and talked freely about the condition of their Branches, which was very beneficial, thereby counsel could be imparted as circumstances required. He wished all the brethren to feel that a portion of responsibility rested upon every one of them, as well as upon the Elders from Zion. Twenty thousand invitations had been printed, and were being circulated, announcing our meeting places, and many strangers had thus been induced to attend. "Mormonism" was not making much noisy demonstration in London, but it was quietly attracting considerable attention, yet, though many admired its principles, few were willing to step forward and take hold of them practically. There was no violent opposition, but rather a feeling of indifference towards the truth. The people seemed asleep, and it appeared as though nothing but God's judgments would wake them up. He then read the Statistical Report, and remarked that quite a number whose names were on our books, were lost amidst the great crowd of human life in London; but lately there had been a strict examination of the records, and he wished the work to continue, that the lost might be found, the dead cut off, and if any were found with a spark of life in them, that it might be fanned into a flame. He had labored with great satisfaction under the direction of Elder Felt, believed there was not a discord between them, and prayed for a continuation of the power of God, which he felt had rested upon him, day by day, while upon this mission.

Elder John Hubbard said the Saints in the Kent Conference were very much scattered. In five of the Bran-

ches they had no public meeting rooms, but were compelled to meet, when they came together, in private houses, some having then to travel from ten to eighteen miles to get to a meeting; still they felt well, and were striving to get away from these lands. He read the Statistical Report, and said that most of those who emigrated last spring, were the substantial members of the Conference, men that could be depended upon, and this made a great difference in the condition of affairs; still there were many left who were striving to do their duty, and to carry out brother Felt's counsel, not to put their trust in the arm of flesh, that is, not to rely on their own efforts alone, but to trust in the Lord, and have faith in his assistance. He found that the people in Kent were in a deep sleep, and he prayed that he might have more power to go forth and break open the hard shell of tradition with which they were enclosed. Brothers Noble and Liston were laboring faithfully, and were a great assistance to him, and a blessing to the Saints; they were united with him, and were all determined to go forward, realizing that they were called of God.

Elder E. T. Williams said he succeeded Elder Penrose three months ago, in the Presidency of the Essex Conference. He then received a favorable report of the state of the Conference, and in travelling through it, had found the report to be correct. The Saints were united in serving God. He believed the Priesthood were united with himself and brother Felt, and were striving to live their religion. The Conference extended into four counties, and the Saints were very much scattered. Great indifference was manifest among outsiders in relation to "Mormonism," but the Saints had the spirit of emigration. He read the Statistical Report, said the Conference was small, they were not adding many to their numbers, and there was no present prospect of much increase. Prayed that the Spirit of Jesus might rest upon the Conference.

Several short addresses by various Elders present occupied the remainder of the morning meeting.

2.30 p.m.

After singing, and prayer by Elder James McGaw,

President Orson Pratt presented the various Authorities of the Church for the consideration of the Saints, which were respectively sustained by unanimous vote. He then proceeded to testify, with much demonstration and power of the Holy Ghost, of the organization of the Church of Jesus Christ of Latter-day Saints, by direct revelation in our own day, of the coming forth of the Book of Mormon, of the preaching of the Gospel throughout the earth, the gathering of the Saints to Zion, and their becoming a great nation and kingdom unto the Lord. He also showed, from the Scriptures, that the ancient Prophets foresaw and prophesied of the marvellous work and wonder in which we are engaged, and the terrible judgments which are to follow the testimonies of the Elders, and closed by warning unbelievers to repent of their sins and false religions, and turn to the Lord.

6.30 p.m.

After singing, and prayer by Elder A. Hatch,

Elder John W. Young expressed his joy and satisfaction at being present during this Conference, for the privilege of laboring in the ministry in these lands, though in weakness it might be; said the Saints in Zion had passed through many trials, which the brethren in this country did not understand; that in building the kingdom our physical as well as our mental powers were called into requisition. Although the testimonies borne by the servants of God might seem weak

to man, they would most surely come up against those who rejected them, at the judgment day. All that the Saints could enjoy in righteousness, would be given to them after they had proved themselves faithful in their present probation, and worthy of it. Exhorted parents to treat and teach their children in a proper manner, to be economical, and save their means to emigrate.

Elder F. D. Richards gave a very interesting account of the condition and prospects of the Church in Utah; testified of the increasing interest and efforts of President Young, in the great work of sending the Gospel to the nations, gathering the Saints, and building them up a righteous people unto God; testified of the abundant blessings of the heavens and of the earth upon the Saints in Zion, in causing the great American Desert to become one of the most fruitful portions of the earth; testified that the power of God not only rested upon the people, to lead them in the way of obedience and truth, but upon the earth also, causing springs and streams of water to break out in the most sandy and desert pools, the higher and colder portions also, to become mild and genial for vegetables, grain, fruits, and flowers; also of their advancement in building towns, cities, tabernacles, and their improvement in education, music, &c.; also of the futile efforts of opposers to hinder the work, and closed by exhorting the Saints to faithfulness in every duty, to keep themselves clear of the contaminations that surrounded them in that great city, and to make haste to get away to the holy land of Utah.

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The great duty of life is not to give pain; and the most acute reasoner cannot find an excuse for one who voluntarily wounds the heart of a fellow-creature. Even for their own sakes, people should show kindness and regard to their dependents. They are often better served in trifles, in proportion as they are rather feared than loved; but how small is this gain compared with the loss sustained in all the weightier affairs of life! Then the faithful servant shows himself at once as a friend, while one who serves from fear shows himself as an enemy.

Infidelity and Faith look both through the same perspective-glass, but at contrary ends. Infidelity looks through the wrong end of the glass; and, therefore, sees those objects near, which are afar off, and makes great things little,—diminishing the greatest spiritual blessings, and removing far from us threatened evils: Faith looks at the right end, and brings the blessings that are far off in time close to our eye, and multiplies God's mercies, which, in the distance, lost their greatness.



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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, NOVEMBER 17, 1866.

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### HAPPINESS FOR THE SORROWFUL.

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Who is the happy man? Is it the king upon his throne? Is it the mighty emperor who sways the destiny of millions? Does happiness consist in ruling, in judging, in politics, in thrones, in palaces, in earthly grandeur? Does it consist in the honor which man renders to his fellow man? Is it found in high titles, such as Right Honorable Lord Bishop, his Holiness—the Pope, his Majesty—the king, or emperor, his Lordship, &c., &c.? Does happiness seek the mansions of the rich, the splendid habitations and beautiful parks of the nobleman? Does happiness seek the companionship of the learned, and select its abode in academies, colleges, and universities? Has the philosopher, the astronomer, the chemist, the optician, the mathematician, the learned in any science, sought out its desirable dwelling place? Tell me, ye swarming millions of bye-gone generations, who among you were happy? Tell me, O sons of earth, has happiness been found by mortals? Whither shall I go for an answer? Let creation speak; let the earth open her mouth and testify. Listen! What sounds are those I hear? Can it be the low murmurings of distant thunder? It cannot be! it proceeds as if from the bowels of the earth! But hark! Did I not hear words, articulated in a deep, low, mournful sound? Has the earth, indeed, a language? Can she also express her sorrows? But listen again! she sighs! she mourns! she exclaims: "Woe, woe is me, the mother of men! I am pained! I am weary because of the wickedness of my children! when shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face?"\* Who could listen to this sorrowful, painful lamentation,—this earnest, solemn appeal to the Creator, and not be moved? Who could reflect upon the bitterness and anguish of our great common mother, and not weep over the untold miseries she has endured for six thousand years? Who so dead to sympathy, that he could not join, with an intensity of desire unutterable, for the emancipation of the groaning captive? O let the chains of old earth be burst asunder; let her arise, and shake her very foundations; let her put on the strength and power of her Omnipotent Creator;

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\* Quoted from the vision of Enoch, Pearl of Great Price, page 6.

Let her gather the mighty waters into one place ; let her unite the Islands and Continents into one land, into an eternal bond of union ; let the everlasting mountains bow their lofty heads ; let the sanctifying fire of the Lord cleanse corruption from her face ; let the redeemed captive smile as at creation's morn, and be blessed with the presence of her Creator, and be crowned with rest—everlasting rest.

But is there no rest for man ? Must he seek, and seek in vain for happiness ? Where, O where, can the sacred gem be found ? Is man forever doomed to sorrow, lamentation, and ghastly death ? Or is there hope ? Shall the sons of mortality appeal to the earth for aid ? No. Verily, no ; she, herself, has need of aid. Whence, then, shall they look for help ? From heaven ! from the high and lofty One who sits upon the throne ! From the Creator, the Redeemer, the great fountain and eternal source of all happiness. To him, O ye sons of sorrow, direct your cry : to him, lift up the voice of supplication and fervent prayer : to him bow your stubborn hearts and wills, and yield yourselves to the voice of inspiration, to the counsel of his messengers : obey the heavenly angelic message of the restored Gospel, and you shall be filled with the Holy Ghost—the Comforter, and be born again into a kingdom of happiness. Let all who seek for happiness, know assuredly, that this is the only road, that leads to her peaceful abode. Peace is being taken from among the nations. She has sought out a resting place upon the mountains of Israel in the new found world. There, and there only will the weary be at rest, and the sons of sorrow find a heavenly balm for every wound. There the great Physician will heal the soul, and the body too. There the heavens will converse with the sons of earth, and pour down the rich treasures of wisdom to feast the hungry longing soul. There the Lord has commanded the blessing, even life for evermore. There, in the Lord's mountain, will he take away the vail that is over all flesh, and wipe away the tears of the sorrowful, and impart a fulness of life and everlasting joy.

O. P.

## I HAVE DISCOVERED IT.

BY ELDER WILLIAM GIBSON.

To give God the glory for any discovery that takes place on the earth, or to acknowledge his hand in things that transpire from day to day, seldom, if ever, enters into the minds of men ; and yet the Book they acknowledge to be the word of God, declares that from him cometh every good and perfect gift, and that he will do nothing without revealing his secrets to his servants the Prophets. But let any new discovery be made in art or science, anything disclosed that would benefit mankind, be it steamboat, railroad, or electric telegraph, the cry is still, I have discovered it ; but as for giving God the glory for revealing such a thing, they do not ; in fact, they do not believe in such a thing ; for they all declare that revelation is no longer needed ; and yet, if they did but know it, every discovery made for the good of men, is but a revelation from God, to bring about his designs in the salvation of the human family, and to sanctify and redeem the world.

And though men may turn these discoveries to the gratification of their own ambitious desires, or to obtain gold, yet, in the end, God will make all things work together for the good of those who love him, and fulfil, through them, his own eternal purposes. And in all these discoveries which men say they have made, but which God our Father has revealed, we can trace the working of his hand, in bringing about the grand and glorious work of the last days.

In the mariner's compass, we find one of those things which God revealed for this very end; although it is claimed by men as one of their own discoveries. By the aid of this the daring navigator tracks the vast world of waters, and the wealth of distant nations is exchanged for the benefit of man. When the time drew near, according to the eternal purposes of the Almighty, that the work of the last days should commence, and that the revelations, given to the millions of the seed of Abraham, who had lived and died on the great Western Continent, should be brought to light from their sacred repository, where they had been hid for ages, then Columbus, led by the hand of God, discovered the New World, then the land, hid up by God for the gathering of his Saints in the last days, was revealed to man.

But who inspired Columbus with his unwavering faith in the existence of such a continent? Who led him safely over an unknown ocean, where man had never sailed before? Who satisfied his fondest hope, and rewarded his unyielding faith, by the discovery of America? It was the God of Jacob, for his own wise purposes; but man,—blind man, can see no further than the instrument, and gives the glory to man, that belongs to God, and says of Columbus, give the honor to him, for he discovered it. True; he was the instrument, but who inspired him with the thought? who kept that faith alive in him, and enabled him to persevere and overcome the bigotry and folly of the mighty and learned, and to carry out and accomplish the idea with which he was inspired? It was Israel's God above, in fulfilment of his promise, made to

his servants in ages past, both in the Old World and the New, that He who scattered Israel would gather them, and prepare a place of refuge, where his laws should go forth to men, and where the honest in heart should gather, and dwell in peace and safety, while the judgments of God should sweep, as with a deluge, the wicked and ungodly from the earth.

And when the oppressed and trodden down of other lands had gathered there, who fought their battles against a mighty nation? Who blessed their efforts to gain their liberty, and establish the Republic of America? It was God, in furtherance of his own great work.

And who inspired the men, who framed the Constitution of that Republic, so to make the general laws, that the will of God could be carried out among his people, so that those who dared to prevent his Saints from the enjoyment of their domestic rights and religious privileges, must first violate the Constitution which their fathers framed, and for which they nobly shed their blood? It was God our Father.

When the recreant sons of these brave men broke through the laws which their fathers made, and when, through their bigotry and wickedness the Prophet and the Patriarch fell, who made the wrath of man to praise Him, and restrained the remainder thereof? and who led the people forth by the Prophet Brigham (as Israel was led of old by the hand of Moses) to the place prepared and reserved for them, where, surrounded by the everlasting mountains, and far away from the turmoil and strife that are consuming the nations, the little one becomes a nation, and the small one a mighty people? It was God, even our God. Under his fostering care, has the kingdom grown, from the time he revealed his word to the plough boy Joseph Smith, till now, when on the mountain tops it stands a beacon, for the world to gaze on and wonder at.

When organized in 1830, six individuals were all the Church numbered; but when they left their homes in Kirtland, they had grown to hundreds; when driven from Missouri, they had increased to thousands; when, again,

they had to leave their homes in Illinois, for the trackless wilderness, they were tens of thousands; now, in our mountain home, the numbers have swelled to over a hundred thousand; and when we leave again, and take the way back to the land from which we were driven, then he who would number us, may be obliged to count by millions; and that time will come speedily.

What marvellous things has God enabled man to discover! Why has he taught him, without the aid of wind or tide to cross the ocean by the power of steam? Why has he taught him, by the iron horse, to perform on the land in a single day, what was a month's journey to our fathers? For what purpose has he revealed to man, the idea of the electric telegraph, by which man can communicate with man, though thousands of miles of land and water lie between, and with such speed that what it took our fathers months to do, can be accomplished in a single hour? Who revealed all this? It was God, and not man. What was his design? It was to fulfil the prophecies of Jesus, who declared, in days of

old, that he would cut short his work in righteousness, for his own elects' sake; and a short work it will be with the wicked too. Look around and see, in every nation, that the best energies of man are devoted, not to the welfare of the human race, but in inventing weapons of destruction to destroy one another from off the earth. All nations are preparing for the coming strife, and it will, indeed, be a short work. Nation shall war with nation, state with state, family with family, and man with man, till the wicked are swept from the earth, as in the days of Noah; while he who is for peace, must flee to Zion; for the Lord will save his people in the day of trouble: he will comfort Zion, and build up her waste places, and make her like Eden, like the garden of the Lord. Then let the world scoff on; their day is short; the work of God is onward; no power can stay its progress; nations may combine against it, earth and hell may league together, but God our Father lives, and all is well; none can stay his hand from working; none can contend with the Almighty and prevail.

## INTERESTING KAREN TRADITIONS.

(From the Record.)

A "British Messenger" notice of Mrs. Macleod Wylie's "The Gospel in Burmah," brings out some curious and suggestive facts in reference to the amount of real religious knowledge embodied in the traditions of the Karens—a people in all things separate from the Burmese, without any written language, and, of course, without books, with no religious forms, and without any creed, except that which came down to them in oral tradition from their fathers.

"They have," says Dr. Mason, "traditions of the creation, the temptation, the fall, and the dispersion of nations, in prose and poetry, nearly as accurate as they are found in the Bible. The following is a specimen:—

"In ancient times God created the world; All things were minutely ordered by Him:—  
He appointed the fruits of trial;—  
He gave minute orders.  
Satan deceived two persons;  
He caused them to eat of the fruit of the tree of trial.  
When they ate the fruit of trial,  
They became subject to sickness, old age, and death.  
Had they obeyed, and believed God,  
We should not have been subjected to sickness;  
We should have prospered in our doings;  
Had they obeyed and believed him,  
We should not have been poor."

In their traditions also there lived a remembrance of a bygone age of knowledge and happiness which had once been theirs as a people, with the belief



that it would be theirs again, when strangers should come to them with glad tidings from over the sea. Here is a wail of sorrow over the departed golden age, mingled with the hope of its return :—

"O children and grandchildren ! formerly God loved the Karen nation above all others ; but they transgressed his commands, and therefore we suffer as at present. Because God cursed us we are in our present afflicted state, and have no books. But God will again have mercy on us, and again He will love us above others. God will yet save us again."

"At the appointed season God will come ; The dead trees will blossom and flower : When the appointed season comes, God will arrive ; The mouldering trees will blossom and bloom again."

There are two distinct tribes of this wandering and mysterious race, but it is only one, the Sgaus or Burman Karens,

who possess these traditions. They are met with in every part of the country, and it is believed extend into the territories beyond.

On these striking facts a correspondent pointedly remarks : The value of this as an independent testimony to the truth of the Scripture, can scarcely be overrated. Had this creed existed in MS., infidel objectors would have said it was only a copy from the writings of Moses, and of no more value than they are ; but it is clearly not from Moses that the tradition has descended, for his writings belonged only to the Jewish people ; but it is clearly an oral tradition from the time of Noah. Now, a MS. may be forged, but a tradition which is incorporated with the life, the hopes, the very existence of a people, and the same in every mouth, without the aid of written books, was never yet invented by any man. We might as well talk of inventing a tree.

## CORRESPONDENCE.

### AMERICA.

Great Salt Lake City, }  
Sept. 27, 1866. }

Elder John W. Young.

Dear Son,—Your letter from Christiana, and another of July 19th, from Wyborg, Finland, have been received, and been perused with much pleasure and satisfaction, showing, as they do, your good feelings and determination to do right, and to magnify your calling. Your visits to Denmark, Sweden, Norway, Russia, and other places, must have been interesting, and afforded you excellent opportunities to enlarge your experience and insight into the manners and customs of the various nations. I have no doubt you will endeavor to profit by the facilities that your travels afford you.

The grain and fruit crops have been very good this season, in almost every portion of the Territory. The absence of so many men with teams to the Frontiers after the poor, and so many who have been drawn to go and guard the Settlements, &c., in San Pete and

Sevier Valleys, caused labor to be in great demand through the summer. The season has been very peaceful. Our enemies have not been idle ; but they have been badly foiled in all their schemes. The prayers of the faithful have been heard, and we have still been preserved in peace, notwithstanding every effort to prevent. Our opponents have kept dwindling in power and influence, until they have fallen into contempt.

Attempts have been made by various ones of our enemies here, to "squat" upon our public squares, parade ground, race course, &c., and in the city these public places have been fenced, to prevent "squatters" from settling upon them. The city and individuals have been compelled to go to considerable expense to guard against these depredators. They would not leave us a spot of ground to stand on, if they had the power to crowd us out. The other night a number of persons made a descent upon some of those "squatters," and

gave them a thorough fright. It is not known who they were; but there has been some little excitement among a certain class in consequence, and they would like to fasten the instigation of these operations on me, if they could. The inconsistency of our enemies, on all such matters, is surprising. When it suits their purposes to say that my influence and power are decreasing, and that the people are becoming regenerated and enlightened, then they will assert that, and try and make the world believe that the overthrow of the Priesthood is on the eve of being accomplished. But, on the contrary, when their purposes are better suited by stating that I am the author of every movement among the people, they will state that also. They are unwittingly led to acknowledge, in this way, the power and authority of the Priesthood.

Your family are well, and seem to enjoy themselves.

Oscar is with you before this time, and I would like him to have all the chance he can to learn everything that will add to his usefulness.

I shall write you again, and I would be pleased to have you write every opportunity that you can.

Remember me to brothers Orson, Franklin, Oscar, and all the Elders, and accept my love to yourself, in which your mother and all join.

Praying the Lord to bless you in all your ministrations and movements, and to preserve you from every evil, I remain your father,

BRIGHAM YOUNG.

New York, Oct. 8, 1866.

Dear brothers Pratt and F. D. Richards,—We held our Conference yesterday, in our hall in Williamsburg, and

although the representation of Branches from abroad was not numerous, yet we had a full representation of the Saints in and about New York, Brooklyn, Newark, &c., together with the timely arrival, from the British Mission, of Elder L. D. Rudd, and the presence also of Elder E. W. Tullidge, who has lately succeeded in getting favorable communications published in two prominent periodicals—namely, Fowler's Phrenological Journal, and the New York Galaxy. An excellent spirit was manifested in our meetings throughout the day. Many strangers were present, and among them two reporters. Some excellent instructions were given, and every one seemed alive to the work; and a covenant was made to do all that we can for the advancement of the cause, deeming it a proper time, according to the voice of the Spirit unto us, to send forth into the surrounding cities, those two brethren before named, to prepare the way for a great work to be done, by whomsoever the Authorities may see proper to send forth in the future, to gather in the remnant of scattered Israel, who no doubt are yet lingering over the broad face of this land, for want of shepherds to guide and direct them, and feed them with the bread of life. It is in our hearts to do all we can. We want your faith and prayers, and the faith and prayers of all good Latter-day Saints, that the work of the Lord may roll on to its consummation in this, and in all other lands.

Our kind regards to yourselves, Oscar B. Young, John W. Young, and all good faithful Elders of Israel.

I remain your brother in the Gospel Covenant,

WILLIAM H. MILNS.

## SUMMARY OF NEWS.

**TERRIFIC CYCLONE OFF THE AMERICAN COAST, AND LOSS OF LIFE.**—By the arrival of the Asia, at Liverpool, we have additional particulars of the late fearful cyclone off the American coast. The centre of the hurricane passed over the island of New Providence, and the scene of the wreck and devastation is marvellous, and sad in the extreme. More than half of Nassau is in ruins. Most of the houses are unroofed, many blown to pieces, and some moved bodily

from their foundation into the streets. Churches, warehouses, and other buildings of solid stone, are shattered as if by a bombardment. The trees are destroyed, leaf and branch, as if by a conflagration. Nearly every vessel and house is sunk or swept high and dry. On the outer islands the destruction of property, and the consequent suffering, are said to be dreadful. The ship *Southampton*, which arrived at New York from Liverpool on the 23rd October, encountered fearful weather in the Atlantic. After leaving the Mersey, she had a succession of head winds, and was forty days to the Banks. On the 2nd of October, in lat. 48 deg., long. 35 deg. 30 min., had a hurricane from S.E. to N.W. Lost and split sails, and had main topsail yard carried away; sprung jibboom, and stove the forward and midship houses, bulwarks, &c. One of the seamen, named Connor, was killed, another named Williams, had his thigh broken, and two others were washed overboard, but were fortunately rescued. The steamer *Theodore D. Wagner*, of Boston, bound to Charleston, was completely destroyed by fire on the 20th ult. The passengers and crew were rescued by two passing vessels. The brig *Beaver*, which arrived at New York on the 22nd ult., encountered a hurricane off the Tortugas, and had her decks completely swept, and the steward, James Sears, was washed overboard and drowned. Several other vessels were seen by the *Beaver* in distress, but she was unable to render any assistance. The *Hastings*, from Boston for New Orleans, had been abandoned at sea, but all the crew, with a single exception, were saved. The ship *Samuel Tarbox*, bound from Baltimore to Aspinwall, had foundered at sea on the 4th of October, and the captain and nine of the crew had been landed at Newport. One of the boats, containing the cook and four of the crew, was taken down by the suction or gear of the ship, and were never seen afterwards. The ship *Lord Elgin*, bound from Pensacola to Greenock, was passed on the 10th ult., ashore and abandoned on the Matanilla reef, Bahamas. The ship *Emerald Isle*, from New York for Liverpool, and the *Chatsworth*, bound for Antwerp, have been compelled to put back to New York for repairs, as both vessels suffered considerably in the hurricane. The *Lizzie Fox*, from Algoa Bay to Boston, had her decks swept clear of everything—bulwarks, rails, stanchions, &c.

SPAIN.—The unsatisfactory condition of affairs in Spain seems at length to approach a new crisis. This time the blow will be struck by the Government, not by the people. What is said to be impending is not a revolution, but a *coup d'état*. Impatient of the wide-spread discontent which pervades the nation, and of the increasing unpopularity of the Queen, the Cabinet of Madrid is said to have resolved of its own authority to suppress the popular liberties, and thereby violate and abrogate the constitution. The only possible result of such a high-handed policy will be to add still more to the just indignation of the people. And although the military power of the executive may suffice for a time to prevent open revolt, there is reason to believe that a revolution is not distant, and that it will be of a much more serious character than any which Spain has witnessed for the last forty years.—*Globe*.

RUSSIA.—The publication of an edict ordaining a general levy in Russia, by which 400,000 men will be added to the Russian army, and the marine be likewise increased, has produced no small sensation on the continent, and especially in France. Coupled with the rumor of an alliance between the Courts of Berlin and St. Petersburg, this levy is thought to be most menacing to the peace of Europe. As regards the levy itself, certainly there is nothing extraordinary about it. There has been no levy in Russia for some years; and moreover, when all the other great Powers of the continent are seeking to enlarge the basis of their military strength, it is natural that Russia should do the same. It is the very naturalness of this measure on the part of the Russian Government, that furnishes the true ground for disquietude. For some years past, the armies of all Europe have been in a more efficient state than they ever were before; and if it is now found necessary to increase these armies, alike in numbers and in efficiency of equipment, we may rely upon it, that the Governments see plainly that the gathering clouds will not clear off without a storm, and that the next war is one in which all of them will be called to take a part.—*Globe*.